301 The women's clothes are much simpler and scantier than the
291 men's. They simply consist of a piece of cotton cloth dyed blue, black or red, about two yards long, which is tightly wrapped around the lower part of the body and is tied at the waist with flax cord. The upper part of the body, up to the waist, and legs, from the feet to the knees, remain totally uncovered. By way of ornaments they wear long strings of tiny colored beads around the wrists and long, colored bead necklaces around the neck, as well as self-made mother-of-pearl amulets and some of the more well-to-do women even wear strings of silver coins. Bead necklaces are also [589] worn in large numbers by young men during the period of their betrothal. In other words the women's wardrobes are not a serious worry to the husbands. Up to their sixth year, children run about completely naked apart from some bead or button ornaments likewise hung on them.

681 The men walk ahead of their wives, a long leaf-shaped paddle
542 in one hand and a small sled-like basket containing as little as
682 possible in the other, while the heavily laden women trot behind them with short, swaying steps, along with the children. Even from their visits to town one can observe that the woman has been given the role of the *lead* and work-horse.

682 On her back the woman carries a heavily laden basket which is strapped around her forehead, while the youngest child sits thrum out in riding position on her hip, with the mother's arm holding him tightly. In her other hand she usually carries a bundle and a cooking pot.

574 One of their first visits in town is at the local priest's. The
717 latter claims that the Cayapa are Catholics. But this is not true.
301 Probably they only go to the priest because he seeks to prove the blessings of the Catholic Church by means of small presents and holy coins, which, one must admit, do look very pretty worn around the neck. At home they have their own cult.

681 Their happiness is apparent when they leave the vicarage, be-
198 cause they have again received presents. They amble down the business streets, curious, amazed and admiring as they go from one shop to the other. "Chindo, Kachindo, compadre?" the gutter-snipes call after them. (The first two words are in the Cayapa language, the third is Spanish; the sentence means: "Where're going, fellow?") "Caminando, viendo, comprando, compadre" [Fe] ("going for a walk, seeing, buying, brother") the men answer politely, but in very poor Spanish.

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637 They have sold the new small canoes, tree bark mats
[601 (karaipapuri), palm-leaf fans, rubber and rolls of liana (these are
295 used in the construction of bamboo huts to tie up the palm-leaves
295] on the [294] roofs and for some other purposes in lieu of string),
which they have bought from the villages and with the cash they
have earned they now make their small purchases. They have
few wants and do not need much: a few feet of cotton cloth, a
chopping knife, some salt, a small mirror, glass beads, fish hooks,
[611] powder and small shot for the old muzzle-loader which a few of
them may own. This would be all their heart desires. It is little,
even very little, and yet it takes long, even very long, until they
have made their choice and finally decided to buy. First they
talk it over among themselves in their guttural and sonorous lan-
guage and then they start bargaining, and then they count out their
[4-9] money slowly and cautiously; finally having managed to get the
desired goods, they packed them into the nearly full basket car-
ried by the wife. The women and girls timidly hide behind their
570 menfolk. When spoken to, they do not answer, although they
571 understand sufficient Spanish. Their jealous menfolk have strictly
[941] forbidden them to enter into conversation with men of other races
or tribes. They draw back bashfully. But if the husband is not
present, only the mother or brother, the women become very
loquacious, especially when their tongue has been untied by a
small present--a mirror, necklace or something of the kind. And
they are happy beyond words if you caress their little child, who
looks like a Japanese baby painted brown, and has a friendly smile
even for a stranger. It is amusing to watch the women meeting a
fashionably dressed lady in one of the shops, then they surround
her laughing, amazed and admiring, but they do not appear to be
jealous of the lace dresses worn by European women. The men,
on the other hand, do not honor even the most beautiful and most
elegant white lady with so much as a glance.

942 The Coyapa girls are pretty from the age of 12 to 16 years,
302 their bodies somewhat plump, but still with a beautiful shape.
589 Sometimes young men and women can be seen with red and black
streaks and dots on their faces, chest, arms and legs; this is a
sign that they are engaged.

505 Once their business in town is finished they prepare for the re-
turn journey to their villages. "Adios compadre, adios compadres,"
and chattering and laughing, happy and content, they hurry to
the shore where their canoes are moored. On their way they

considered to be gambling. Nevertheless, everyone enjoys them. Even the mourners come over to watch when they are not calling at the coffin.

It is important that life and gaiety go on, and, for this reason, people struggle not to fall asleep. If the noise, laughter, and music cease to cease, the soul of the deceased "could exert vengeance." Finally, about four o'clock in the morning a silence falls over the assembled mourners and celebrants: it is the time of the /kolóte bánu/, the last farewell. Everyone stands, and one man known to have a good voice sings out in a Spanish-Cayapa mixture: "manay ya se ñaí mulota yaye llaqua mulota calaí[n]ambi ñámanda." At this, all of the assembled men accept for the "owners" of the deceased sing the same phrase in unison. Now the coffin is carried down to the raft for the trip to the sacramental center. But everyone goes to the burial: some family members remain behind to take care of the children if there are, and others may be too drunk to make the trip. Three or four people are generally all that go to the cemetery.

Adults and children are buried in a cemetery

agiosta is said to oscillo in both planes. Black stones
ones are especially potent, as are pieces of crystal
that have been purchased in town. Tobacco is part of
every curing: the smoke wafts the illness away from
the body. A considerable amount of alcohol is used as
well. The witch takes a mouthful of /kánaj/, 'cane,'
and sprays it out of his mouth with a loud "shoosh" on
the patient's body; a considerable amount of cane fails
to compress as spray, and the witch finishes the curing
in an advanced state of inebriation! In general, the
manner of effecting a cure is as described by Barnett
(Barnett 1925:344-352). However, I participated in
one that differed considerably. I was told one day
that a curing session was in progress at a point not
too distant from my house. When I arrived, the cure
had apparently been going on for some time. A middle-
aged man lay on a reed mat that had been placed on the
ground. Alejandro of Borbón sat off to one side lean-
ing back against two parallel sticks that had been
thrust into the ground to serve as a backrest. From
time to time he alternately whistled short staccatos
of staccato sounds, that had a decided "blown" quality.

and chanted a curious mixture of Spanish and what may have been unintelligible magical Quechua words. The Spanish element predominated, but not as connected discourse. The manner of chanting made comprehension extremely difficult for us, but the sequence may be described as stretches of humming, interspersed with unintelligibility, peaked by the words "negrone . . . India brava . . . enfermidad . . . brujo . . . ." that is, "Negro . . . wild Indian . . . sickness . . . witch . . . ." From time to time there were straight Spanish interjections: "This man is sick, I know, I know, sure, sure, Negro." The Negro is included in the list of powerful words because it is felt that Negroes often practice black magic against the Indians; similarly, the India Brava were a powerful people whose very stone and pottery artifacts retain their ancient power. The witch is included for obvious reasons, and Spanish is used probably because it connotes power. A man who controls Spanish controls the outside forces to a degree impossible for a monolingual Cayapa.

On occasion, Alejandro would take a mouthful of rum and blow it out in the direction of the patient.

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Sapallo Grande to find another husband, but Segundo refused to allow her to go. Several years later the second wife's father came down, and the two men had harsh words nearly resulting in physical assault. The girl wanted to return with her father "but Segundo refused, being much stronger, and he knows more Spanish."

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Cristobal, by marrying the second wife in the Church, had placed himself in a position beyond the power of Cayapa law, and he could only be dealt with by Jesus himself. Segundo, it seems, had learned something from his uncle. He had the model of polygyny before him, and the speed with which he left his first wife to find a second well before the customary time for a Church wedding, indicates that he knew exactly what he was doing. The Cayapa consider one to be truly married only when the priest has performed the service. Whether this sophistry can be considered to be part of Cayapa legal thinking remains to be seen. The test will come, when, and if, Segundo visits any of the ceremonial centers during a fiesta.

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The statement " . . . and he knows more Spanish" appears to be something of a non sequitur; however, a man who speaks Spanish fluently to some extent controls

events in the outside world of commerce and government. For example, because of Segundo's ability to speak Spanish proficiently, he served as a threat to his father-in-law. One can visualize him doing nothing more than shouting at the old man in Spanish with the result that his father-in-law would be completely terrorized. Segundo could describe the dire straits in which the old man would find himself if Segundo went to the authorities, and the old man would unquestionably believe him.

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Trivinio Cortes claimed that a man named Cristobal Sandoval of Mulong has two wives, as does Cristobal's brother. It may very well be that Cristobal Tapullo and Cristobal Sandoval are one and the same. In any event, Trivinio claims "they have both been punished but permitted to keep the second wives because who would take care of the children?" "In the old days, the man and woman were burned to death, as people were very angry. Nowadays, they do not get very angry about such things." While people do not demand that the culprits be burned, they do get upset and on occasion even non-kin will attempt to take matters into their own hands, as in the following case.

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